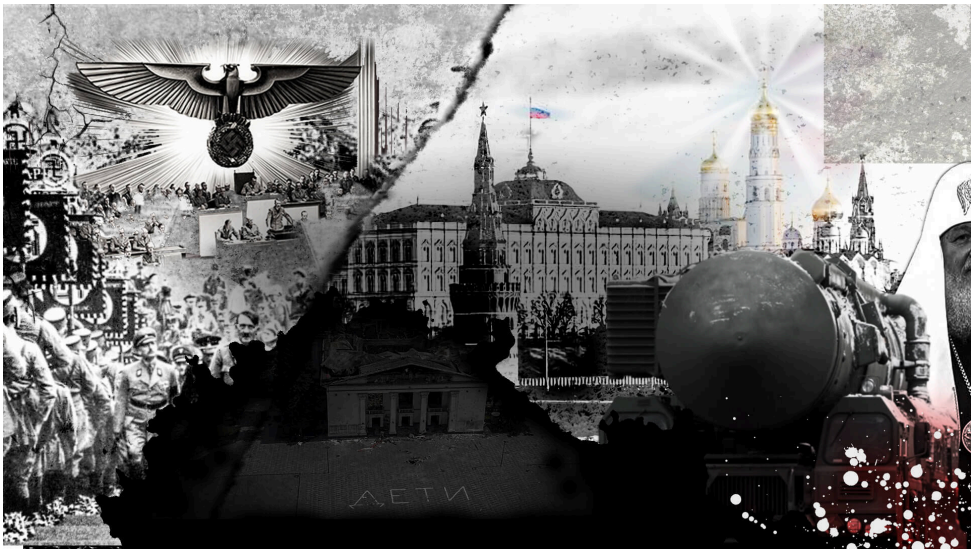

ARTICLES

Nazi Germany and Modern Russia

The alarming parallels between the historical development of totalitarianism in Nazi Germany and the current political landscape in Russia

August 4, 2024 · 17 mins read

Audio by ElevenLabs

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The topic of the Third and Fourth Reich has been raised before, and looking at the aggravating political situation in the world, its relevance is gaining momentum with every passing day. We are seriously alarmed by the fact that the disastrous history of Hitler's Germany is currently repeated by present-day Russia. Don't rush to express your indignation. Read the article to the end and assess the facts with an open mind. Historical parallels look so identical (up to the morning of the treacherous military invasion of another country's territory) that one gets an impression that these events have one director. After 80 years, he as if put a train without brakes back on the same rails and is pushing it into the abyss, and it is us, dear readers, who are inside its cars. Even though we're on the other side of the globe geographically, we too are riding this infernal train as passengers. This association is not exaggerated or bizarre: if World War III breaks out, we'll regret we were born, as it will affect everyone.

Yes, almost a century has passed, yet the pattern of a totalitarian regime's development with a claim for world domination is repeating itself as if it was carbon copied. Certainly, times have changed, and the geopolitical layout of the world map is completely different today. If fascist Germany, driven by racial ideas of superiority of its leaders,

openly sought total domination over other countries, the leaders of modern Russia (rather, at the dictation of those behind them) are trying to justify the beginning of a bloody war by fair, as they believe, arguments of defense against NATO's expansion to the east. Is everything so unambiguous in this tragic tale? Or is there anything that remains in the shadows? In our opinion, this game is not as simple as it seems.

We will not go into details of political discord, but will consider two highly similar schemes where a familiar mechanism of fight against dissent was employed in implementing someone's global and covert plans. The subject of our study is anti-cultists.

In the article Anti-Cultism During the Rise of Fascist Germany, we described the role of German sect-fighters in inciting, aiding, and ideological support of the Nazi regime. Moreover, we are convinced that the Nazis wouldn't have become the brutal Nazis they were without instigators such as anti-cultists and Protestant preachers behind their backs. This publication is a logical sequel of the aforesaid article, except that the scene is moved to our time, to the territory of the country that suffered the most at the hands of Hitler's invaders in World War II — to Russia.

From the previous article it became clear that the attack on the USSR was preceded by a lengthy preparatory period within Germany, in which one can identify several factors or implemented stages:

– **Ideology of superiority**,

– **Establishment of a dominant religion**,

– **Suppression of dissent**,

– **Massive war propaganda**.

This resulted in unleashing a bloody invasion war that killed about 70 million people all over the planet.

Adolf Hitler makes a speech in the Reichstag on declaring war on the United States, December 11, 1941

Pre-war Germany

Using Nazi Germany as an example, we can observe the following facts.

1). Ideology of superiority. In short, the policy of racial discrimination, including ideas of the superiority of the "Aryan race" and the concept of "racial hygiene", was based on a rattling occult mixture of radical theories of George Gurdjieff, Martin Luther, Josef Lanz, Karl Haushofer and Hans Gunther and manipulation on the part of the influential secret order the

Green Dragon. Calling things by their proper names, we must say that **the roots of the largest war in the history of humankind, which broke out in the 20th century, go down to the very real** anti-cultism. After all, radical anti-cultist views had been shaped long before the emergence of Adolf Hitler.

2). Establishment of a dominant religion. A pro-Nazi church movement, the German Christians, which arose within the Evangelical Lutheran Church, calling themselves the "Storm Troopers of Jesus Christ," took control of the entire church in 1932 and became the dominant religion in Germany.

3). Fight against dissent. The Apologetic Center for Combating Sects appeared in 1921, and right up to the beginning of World War II it closely cooperated with the Nazis in stirring anti-Semitic attitudes and exterminating dissenters. In our opinion, anti-cultists played one of the main roles in conditioning public consciousness towards war.

German politician and propagandist, one of Hitler's closest associates and loyal followers, Joseph Goebbels

4) Massive war propaganda. From 1933 to 1945, the Nazi minister of propaganda Joseph Goebbels consolidated in his hands all the vital levers of control over the press, radio, cinema and other spheres of German culture. Through a combination of demagogical rhetoric, skillfully staged mass events and effective use of modern technology (primarily, radio and cinema) for propagandistic purposes, he succeeded in infecting large strata of the German nation with ideas of National Socialism and defaming Communists, Social Democrats, Jews and members of religious minorities.

Let's move on to modern Russia

We don't have a goal to carry out a deep analysis and expose all Russian adherents of fascism because there are far-rightists and nationalists in almost every country. Our task is different; it is to look at the picture globally and try to understand: is this really a scenario written by one "invisible hand" or an incredible series of coincidences that has led to the same outcome — the start of a great war?

For this purpose, we'll endeavor to examine the factors started above.

Let's start answering the questions.

1. Is there an ideology of racial superiority in present-day Russia?

The answer is yes, absolutely.

The ideas of national “God-chosenness” are present, and they are widely discussed and popularized by ideologists, clergymen, public figures, political scientists in books, in mass media and on numerous Internet portals. They are “coded” in people’s consciousness, which means they are used as a foundation, and this is a very important aspect. There are so many sources that it would be more rational to refer to Wikipedia which, in its turn, has accumulated an exhaustive list of quotes and references.

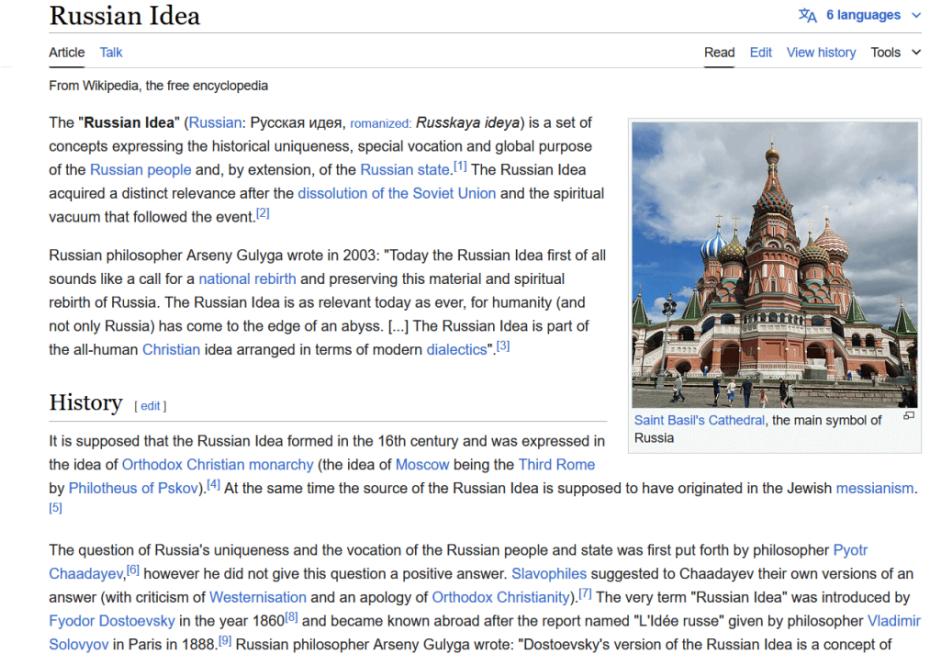
Let us outline a few theses:

- The Russian Idea [1] */see the list of references at the end of this article/*
- Russian messianism [2]
- God-bearing nation [3]
- Moscow, the third Rome [4]
- Slavophilia [5]
- “Aryan” Idea, the Fourth Reich [12]

The Russian idea

It’s a philosophical term, a number of concepts expressing the ideas of historical uniqueness, special mission and global purpose of the Russian people and, in a broader sense, the

Russian state. The term “Russian idea” became known outside Russia after philosopher Vladimir Solovyov voiced his report “The Russian Idea” in Paris in 1888. This term was widely used in the 19th and 20th centuries by such Russian philosophers as Eugene Trubetskoy, Vasily Rozanov, Vyacheslav Ivanov, Semyon Frank, Georgy Fedotov, Lev Karsavin, Ivan Ilyin, Ivan Solonevich, Nikolai Berdyaev, Nikolai Trubetskoy, Nikolai Ustryalov and others.



Russian Idea

6 languages

Article Talk Read Edit View history Tools

From Wikipedia, the free encyclopedia

The **"Russian Idea"** (Russian: Русская идея, romanized: *Russkaya ideya*) is a set of concepts expressing the historical uniqueness, special vocation and global purpose of the Russian people and, by extension, of the Russian state.[1] The Russian Idea acquired a distinct relevance after the dissolution of the Soviet Union and the spiritual vacuum that followed the event.[2]

Russian philosopher Arseny Gulyga wrote in 2003: "Today the Russian Idea first of all sounds like a call for a national rebirth and preserving this material and spiritual rebirth of Russia. The Russian Idea is as relevant today as ever, for humanity (and not only Russia) has come to the edge of an abyss. [...] The Russian Idea is part of the all-human Christian idea arranged in terms of modern dialectics".[3]

Saint Basil's Cathedral, the main symbol of Russia

History [edit]

It is supposed that the Russian Idea formed in the 16th century and was expressed in the idea of Orthodox Christian monarchy (the idea of Moscow being the Third Rome by Philotheus of Pskov).[4] At the same time the source of the Russian Idea is supposed to have originated in the Jewish messianism.[5]

The question of Russia's uniqueness and the vocation of the Russian people and state was first put forth by philosopher Pyotr Chaadayev,[6] however he did not give this question a positive answer. Slavophiles suggested to Chaadayev their own versions of an answer (with criticism of Westernisation and an apology of Orthodox Christianity).[7] The very term "Russian Idea" was introduced by Fyodor Dostoevsky in the year 1860[8] and became known abroad after the report named "L'Idée russe" given by philosopher Vladimir Solovyov in Paris in 1888.[9] Russian philosopher Arseny Gulyga wrote: "Dostoevsky's version of the Russian Idea is a concept of

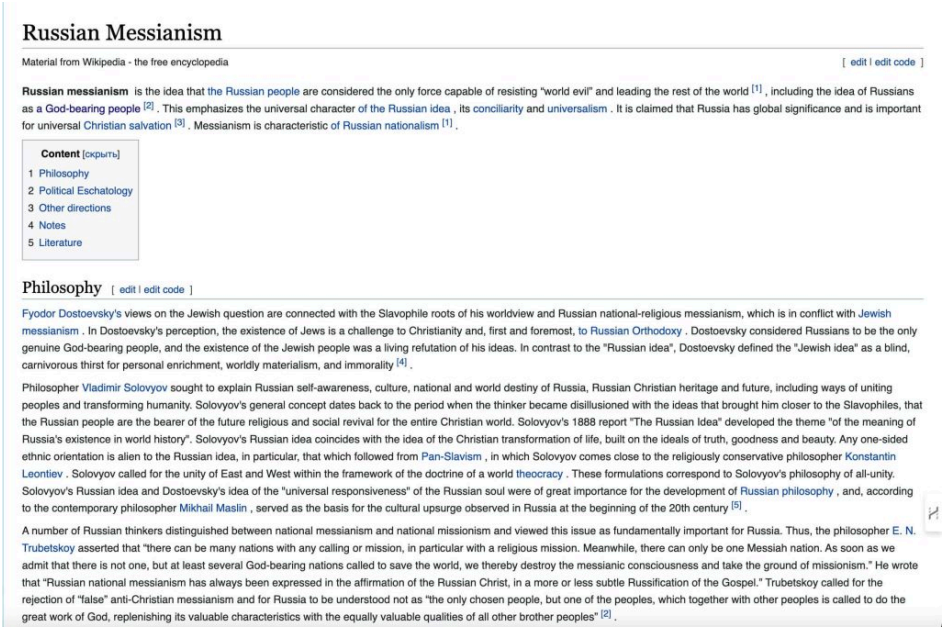
Screenshot from the Wikipedia page “Russian Idea”[1]

A concept of the Russian idea that is different from traditional Russian philosophy is widespread among supporters of ethnic Russian nationalism, neo-Nazism and neo-paganism. Russians

are viewed as the best representatives of the “white” or “Aryan race”, as the most ancient nation (who created culture, written language, and civilization for the entire humanity), or as the purest in the “racial and biological” sense, or who best of all managed to preserve traditional “Aryan” values and culture. Russians are ascribed historical, cultural or racial superiority over other nations. Jews and Judaism are considered the main enemies of Russians and the “Aryan race”.[1]

Russian messianism

Russian messianism is an idea according to which the Russian people are considered the only force capable of opposing “universal evil” and leading the rest of the world, including the idea of Russians as a nation of God-bearers. This emphasizes the universal character of the Russian idea, its *sobornost* (unity in religious and secular life) and universalism. It is argued that Russia has global significance and is important for the salvation of all Christians. Messianism is characteristic of Russian nationalism. [2]



Russian Messianism

Material from Wikipedia - the free encyclopedia [edit | edit code]

Russian messianism is the idea that the Russian people are considered the only force capable of resisting "world evil" and leading the rest of the world [1] , including the idea of Russians as a God-bearing people [2] . This emphasizes the universal character of the Russian idea , its conciliarity and universalism . It is claimed that Russia has global significance and is important for universal Christian salvation [3] . Messianism is characteristic of Russian nationalism [1] .

Content [скрыть]

1 Philosophy
2 Political Eschatology
3 Other directions
4 Notes
5 Literature

Philosophy [edit | edit code]

Fyodor Dostoevsky's views on the Jewish question are connected with the Slavophile roots of his worldview and Russian national-religious messianism, which is in conflict with Jewish messianism . In Dostoevsky's perception, the existence of Jews is a challenge to Christianity and, first and foremost, to Russian Orthodoxy . Dostoevsky considered Russians to be the only genuine God-bearing people, and the existence of the Jewish people was a living refutation of his ideas. In contrast to the "Russian idea", Dostoevsky defined the "Jewish idea" as a blind, carnivorous thirst for personal enrichment, worldly materialism, and immorality [4] .

Philosopher Vladimir Solovyov sought to explain Russian self-awareness, culture, national and world destiny of Russia, Russian Christian heritage and future, including ways of uniting peoples and transforming humanity. Solovyov's general concept dates back to the period when the thinker became disillusioned with the ideas that brought him closer to the Slavophiles, that the Russian people are the bearer of the future religious and social revival for the entire Christian world. Solovyov's 1888 report "The Russian Idea" developed the theme "of the meaning of Russia's existence in world history". Solovyov's Russian idea coincides with the idea of the Christian transformation of life, built on the ideals of truth, goodness and beauty. Any one-sided ethnic orientation is alien to the Russian idea, in particular, that which followed from Pan-Slavism , in which Solovyov comes close to the religiously conservative philosopher Konstantin Leontiev . Solovyov called for the unity of East and West within the framework of the doctrine of a world theocracy . These formulations correspond to Solovyov's philosophy of all-unity. Solovyov's Russian idea and Dostoevsky's idea of the "universal responsiveness" of the Russian soul were of great importance for the development of Russian philosophy , and, according to the contemporary philosopher Mikhail Maslin , served as the basis for the cultural upsurge observed in Russia at the beginning of the 20th century [5] .

A number of Russian thinkers distinguished between national messianism and national missionism and viewed this issue as fundamentally important for Russia. Thus, the philosopher E. N. Trubetskoy asserted that "there can be many nations with any calling or mission, in particular with a religious mission. Meanwhile, there can only be one Messiah nation. As soon as we admit that there is not one, but at least several God-bearing nations called to save the world, we thereby destroy the messianic consciousness and take the ground of missionism." He wrote that "Russian national messianism has always been expressed in the affirmation of the Russian Christ, in a more or less subtle Russification of the Gospel." Trubetskoy called for the rejection of "false" anti-Christian messianism and for Russia to be understood not as "the only chosen people, but one of the peoples, which together with other peoples is called to do the great work of God, replenishing its valuable characteristics with the equally valuable qualities of all other brother peoples" [2] .

Screenshot from the Wikipedia page “Russian Messianism”

God-bearing nation

The “God-bearing nation” is an epithet used in a number of mystical and Slavophile doctrines to denote the Russian people as God-bearers (from the Greek Θεοφόρος) who fulfill a “great religious mission.” [3] , [6]

Archimandrite Theodore (Bukharev) emphasized that “Slavic Russians”, whom he viewed as a God-bearing people protected by God and the Mother of God, had a special place in history. In his opinion, the historical mission of this nation was “to reveal the power of Orthodox Christianity to all nations”.

God-bearer people

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The God-bearing people - in a number of mystical and Slavophile teachings, an epithet of the Russian people , considered as God-bearers (from the ancient Greek Θεοφόρος), fulfilling a "great religious mission" [1] .

Fyodor Dostoevsky described Russian culture as based on a deep Orthodox understanding of Christianity, and the Russian people as a God-bearing people with a special calling to show humanity the religious path to salvation and to lead it on this path [2] [3] . Archimandrite Feodor (Bukharev) assigned a special place in history to the "Slavic-Russians", whom he understood as a God-bearing people, protected by God and the Mother of God. The historical mission of this people, in his opinion, was "to reveal the power of Orthodoxy to all peoples". The Apocalypse says nothing about the "Slavic-Russians", but Feodor argued that God expects them to spread the Truth throughout the world and overcome apostasy, since they have firmly entered the bosom of the Orthodox Church and rely on the power of Russia [4] .

Dostoevsky's views on the Jewish question are connected with the Slavophile roots of his worldview and Russian national-religious messianism , which is in conflict with Jewish messianism . In Dostoevsky's perception, the existence of Jews is a challenge to Christianity and, first and foremost, to Russian Orthodoxy . Dostoevsky considered Russians to be the only genuine God-bearing people, and the existence of the Jewish people was a living refutation of his ideas. In contrast to the "Russian idea", Dostoevsky defined the "Jewish idea" as a blind, carnivorous thirst for personal enrichment, worldly materialism, and immorality [5] .

The procession on April 12, 1903 (old style) to the Danilov Monastery on the occasion of the 600th anniversary of the death of Saint Prince Daniel

A number of Russian thinkers distinguished between national messianism and national missionism and viewed this issue as fundamentally important for Russia. Thus, the philosopher E. N. Trubetskoy asserted that "there can be many nations with any calling or mission, in particular with a religious mission. Meanwhile, there can only be one Messiah nation. As soon as we admit that there is not one, but at least several God-bearing nations called to save the world, we thereby destroy the messianic consciousness and take the ground of missionism." He wrote that "Russian national messianism has always been expressed in the affirmation of the Russian Christ, in a more or less subtle Russification of the Gospel." Trubetskoy called for the rejection of "false" anti-Christian messianism and for Russia to be understood not as "the only chosen people, but one of the peoples, which together with other peoples is called to do the great work of God, replenishing its valuable characteristics with the equally valuable qualities of all other brother peoples" [6] .

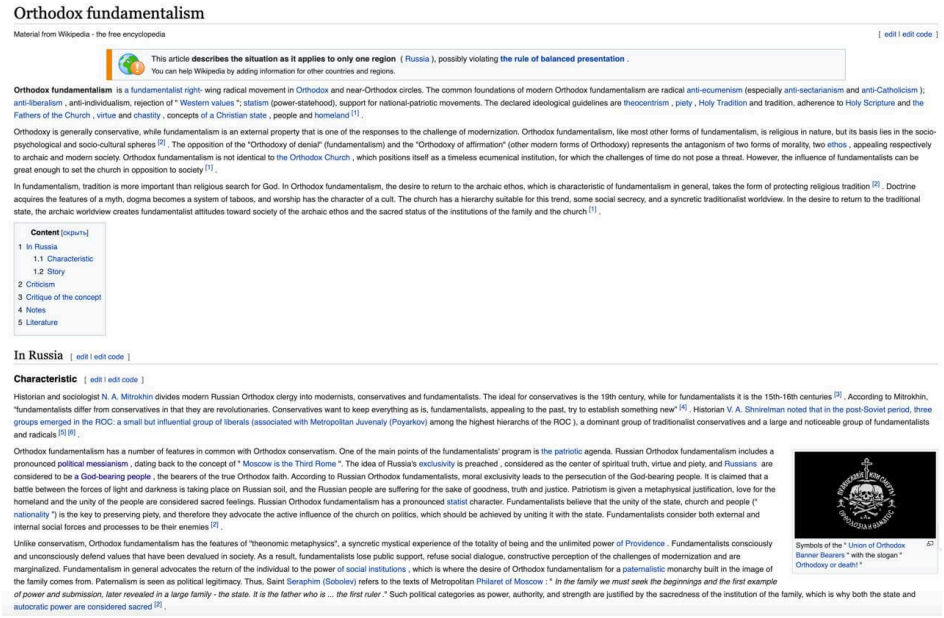
"The God-bearing people" constitutes the paradigm of Russian philosophy of the Silver Age . The idea is intended to explain the messianic role of Orthodox culture in the unification and "completion" of history and metahistory [7] .

The supposed eclectic Russian mentality is expressed by the image of Saint Christopher , who is especially revered by the Old Believers . He came out of paganism, according to legend he had the name Reprev - "outcast", "bad", but he became one of the first zealots of Christianity. The image of this saint is associated with the supposed duality of the Russian mentality - in the Russian tradition he is depicted as a giant with the head of a dog or a wolf. The "Russian nature" responds to the desire for purification and repentance with anarchy, demonism, vitalism. The holy essence, built in the image and likeness of God, is combined with neoculture. This is how the image of the God-bearing people, popular among Russian religious philosophers, is perceived. It is asserted that the task of culture for the Russian people is to overcome the pagan principle through spiritual growth, the messianic idea. Within the framework of this position, any perspective other than Orthodox asceticism leads to spiritual and moral degradation and a return to vitalism [8] .

Russia's function within the framework of this philosophy is understood as counteraction to the anti-human civilization, primarily the United States. If Russia gains sufficient strength, it will fulfill its messianic task. Berdyaev wrote: "Throughout the world, throughout Christian humanity, a unification of all positive spiritual, Christian forces against anti-Christian and destructive

Screenshot from the Wikipedia page“God-bearing people”

Russian Orthodox fundamentalism includes a pronounced political messianism, stemming from the concept of “Moscow, the third Rome”. [4] It preaches the idea of the uniqueness of Russia seen as the center of spiritual truth, virtue and piety, where Russians are a nation of God-bearers, that is, bearers of the true Orthodox Christian faith.



Orthodox fundamentalism

Material from Wikipedia - the free encyclopedia

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This article **describes the situation as it applies to only one region** (Russia), possibly violating **the rule of balanced presentation** .
You can help Wikipedia by adding information for other countries and regions.

Orthodox fundamentalism is a fundamentalist right- wing radical movement in Orthodox and near-Orthodox circles. The common foundations of modern Orthodox fundamentalism are radical anti-ecumenism (especially anti-sectarianism and anti-Catholicism); anti-liberalism , anti-individualism, rejection of " Western values "; statism (power-statehood), support for national-patriotic movements. The declared ideological guidelines are theocentrism , piety , Holy Tradition and tradition, adherence to Holy Scripture and the Fathers of the Church , virtue and chastity , concepts of a Christian state , people and homeland [1] .

Orthodoxy is generally conservative, while fundamentalism is an external property that is one of the responses to the challenge of modernization. Orthodox fundamentalism, like most other forms of fundamentalism, is religious in nature, but its basis lies in the socio-psychological and socio-cultural spheres [2] . The opposition of the "Orthodoxy of denial" (fundamentalism) and the "Orthodoxy of affirmation" (other modern forms of Orthodoxy) represents the antagonism of two forms of morality, two ethos , appealing respectively to archaic and modern society. Orthodox fundamentalism is not identical to the Orthodox Church , which positions itself as a timeless ecumenical institution, for which the challenges of time do not pose a threat. However, the influence of fundamentalists can be great enough to set the church in opposition to society [1] .

In fundamentalism, tradition is more important than religious search for God. In Orthodox fundamentalism, the desire to return to the archaic ethos, which is characteristic of fundamentalism in general, takes the form of protecting religious tradition [2] . Doctrine acquires the features of a myth, dogma becomes a system of taboos, and worship has the character of a cult. The church has a hierarchy suitable for this trend, some social secrecy, and a syncretic traditionalist worldview. In the desire to return to the traditional state, the archaic worldview creates fundamentalist attitudes toward society of the archaic ethos and the sacred status of the institutions of the family and the church [1] .

Content [скрыть]

1 In Russia
1.1 Characteristic
1.2 Story
2 Criticism
3 Critique of the concept
4 Notes
5 Literature

In Russia [edit | edit code]

Characteristic [edit | edit code]

Historian and sociologist N. A. Mitrokhin divides modern Russian Orthodox clergy into modernists, conservatives and fundamentalists. The ideal for conservatives is the 19th century, while for fundamentalists it is the 15th-16th centuries [3] . According to Mitrokhin, "fundamentalists differ from conservatives in that they are revolutionaries. Conservatives want to keep everything as is, fundamentalists, appealing to the past, try to establish something new" [4] . Historian V. A. Shnirelman noted that in the post-Soviet period, three groups emerged in the ROC: a small but influential group of liberals (associated with Metropolitan Juvenaly (Poyarkov) among the highest hierarchs of the ROC), a dominant group of traditionalist conservatives and a large and noticeable group of fundamentalists and radicals [5] [6] .

Orthodox fundamentalism has a number of features in common with Orthodox conservatism. One of the main points of the fundamentalists' program is the patriotic agenda. Russian Orthodox fundamentalism includes a pronounced political messianism , dating back to the concept of " Moscow is the Third Rome ". The idea of Russia's exclusivity is preached , considered as the center of spiritual truth, virtue and piety, and Russians are considered to be a God-bearing people , the bearers of the true Orthodox faith. According to Russian Orthodox fundamentalists, moral exclusivity leads to the persecution of the God-bearing people. It is claimed that a battle between the forces of light and darkness is taking place on Russian soil, and the Russian people are suffering for the sake of goodness, truth and justice. Patriotism is given a metaphysical justification, love for the homeland and the unity of the people are considered sacred feelings. Russian Orthodox fundamentalism has a pronounced statist character. Fundamentalists believe that the unity of the state, church and people (" nationality ") is the key to preserving piety, and therefore they advocate the active influence of the church on politics, which should be achieved by uniting it with the state. Fundamentalists consider both external and internal social forces and processes to be their enemies [2] .

Symbols of the " Union of Orthodox Banner Bearers " with the slogan " Orthodoxy or death! "

Unlike conservatism, Orthodox fundamentalism has the features of "theonomic metaphysics", a syncretic mystical experience of the totality of being and the unlimited power of Providence . Fundamentalists consciously and unconsciously defend values that have been devalued in society. As a result, fundamentalists lose public support, refuse social dialogue, constructive perception of the challenges of modernization and are marginalized. Fundamentalism in general advocates the return of the individual to the power of social institutions , which is where the desire of Orthodox fundamentalism for a paternalistic monarchy built in the image of the family comes from. Paternalism is seen as political legitimacy. Thus, Saint Seraphim (Sobolev) refers to the texts of Metropolitan Philaret of Moscow : " *In the family we must seek the beginnings and the first example of power and submission, later revealed in a large family - the state. It is the father who is ... the first ruler .*" Such political categories as power, authority, and strength are justified by the sacredness of the institution of the family, which is why both the state and autocratic power are considered sacred [2] .

Screenshot from the Wikipedia page “Orthodox fundamentalism”

According to Russian Orthodox fundamentalists, the God-bearing nation is persecuted due to its unique moral purity. It is asserted that Russia is a battlefield for the forces of light and darkness, and Russian people undergo suffering for the sake of goodness, truth and justice. Patriotism is given a metaphysical substantiation, while love for the homeland and unity of the people are considered holy feelings. Russian Orthodox fundamentalism has a pronounced state-centered character. Fundamentalists consider unity of the state, church and people (“peoplehood”) to be key for preservation of piety; therefore, they advocate active influence of the church on politics, which should be implemented by merging it with the state.

Fundamentalists consider both external and internal social forces and processes to be their enemies. [7]

Emblem of the Union of Orthodox Banner-Bearers with the motto "Orthodoxy or Death!" Union of Orthodox Banner-Bearers (SPKh) is a Russian religious and political Orthodox monarchist and national patriotic organization, established in 1992 and belonging to the Orthodox fundamentalism.

Moscow, the third Rome

"Moscow, the third Rome" is a theological, historiographical and political concept asserting that Moscow is a successor of the Roman and Byzantine Empires. It postulates the legitimacy of transfering the political and religious center of the Orthodox Christian world to Russia. According to the concept, the Russian state and its capital are the last ("there will not be

a fourth") earthly manifestation of the "indestructible" Roman kingdom that existed since the advent of Jesus Christ. This spiritual Christian "kingdom" is not localized in space and time. It passes from its one incarnation to another according to the theory of "translatio imperii" ("transfer of rule"), which, in particular, goes back to the Book of Daniel [8]. The eschatological meaning of Filofei's concept ("there will not be a fourth") implied the imminent end of time. [4, 10]

Moscow, third Rome

24 languages

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From Wikipedia, the free encyclopedia

For the concept of "third Rome" in general, see Succession of the Roman Empire.

Moscow, third Rome (Russian: Москва, третий Рим; *Moskva, tretiĭ Rim*) is a theological and political concept asserting Moscow as the successor to ancient Rome, with the Russian world carrying forward the legacy of the Roman Empire. The term "third Rome" refers to a historical topic of debate in European culture: the question of the successor city to the "first Rome" (Rome, within the Western Roman Empire) and the "second Rome" (Constantinople, within the Eastern Roman Empire).

Lesser version of the coat of arms of the Russian Empire with the double-headed eagle, formerly associated with the Byzantine Empire

Concept [edit]

See also: Holy Rus; Orthodoxy, Autocracy, and Nationality; and Russian world
See also: Church reform of Peter the Great

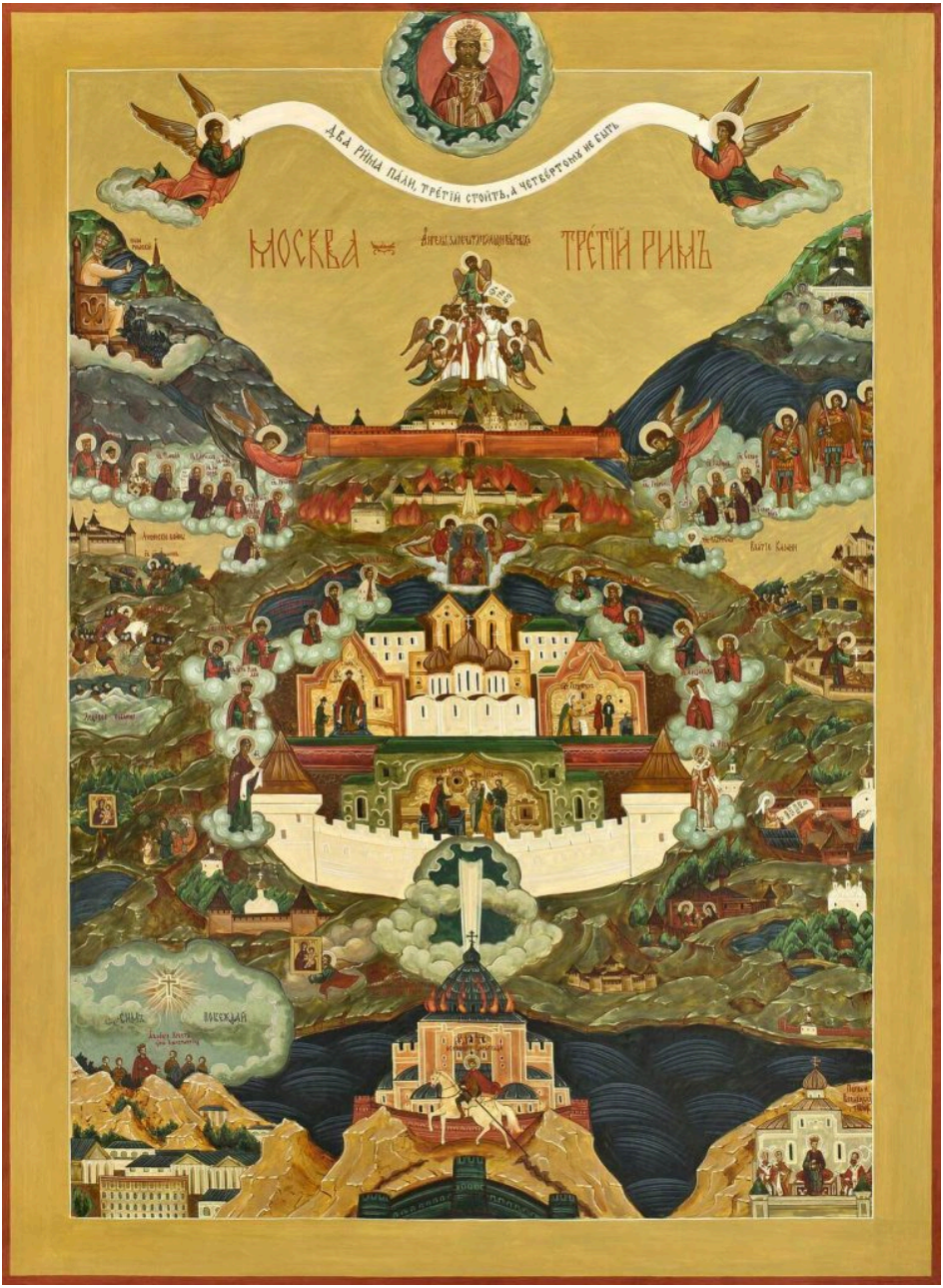
"Moscow, Third Rome" is a theological and a political concept which was formulated in the 15th–16th centuries in the Tsardom of Russia.[1][*unreliable source?*]

In this concept, three interrelated and interpenetrating fields of ideas can be found:

Theology

that is linked with justification of necessity and inevitability of the unity of the Eastern Orthodox Church.

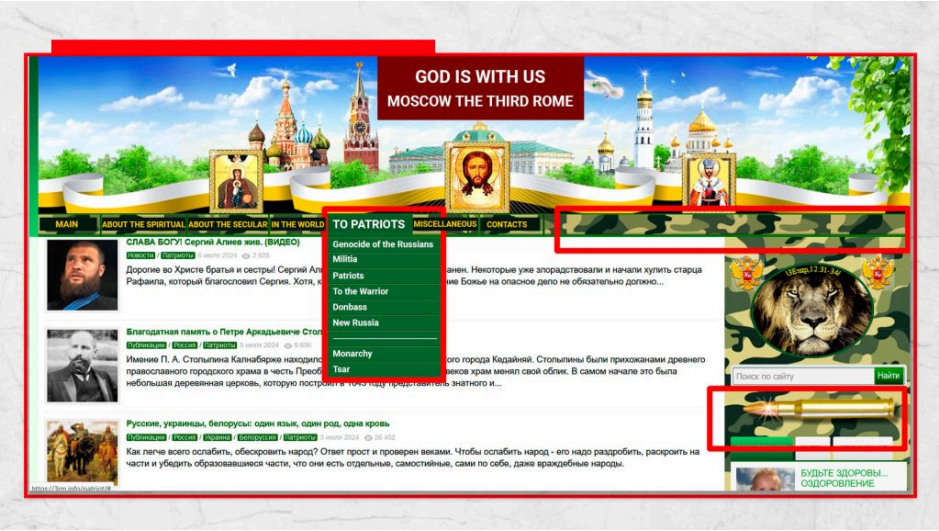
Screenshot from the Wikipedia page "Moscow is the Third Rome"



Icon “Moscow, the Third Rome” 2011

Philologist Gasan Guseinov described “Moscow, the third Rome” ideology as follows: “The very idea that the state is more important than individual human destinies, the ideology of a huge state over whose territory the sun never sets, and so on, is the embodiment of the idea of ‘Moscow, the third Rome’.” [9]

Another striking example reflecting the ideological paradox of this term is the notorious propagandistic website https://3rm.info/. Its design combines the incombinable: God, Orthodox Chrtisrian icons, power, autocracy, patriotism, the beast’s face, khaki camouflage colors, and a live bullet.



Screenshot of the propagandist website “Moscow — the Third Rome” 3rm.info

Slavophilia

Slavophilia is a literary, religious and philosophical trend of Russian social and philosophical thought, which formed in the 1830s-1840s and focused on discovering Russia's identity and its characteristic distinctions from the West. Its representatives (Slavophiles) advocated the development of a special Russian path, different from the West European one. By developing on this path, as they believe, Russia will be able to convey the Orthodox truth to the European nations that have fallen into heresy and atheism. Slavophiles also asserted the existence of a special type of culture which emerged on the spiritual basis of Orthodoxy and rejected the thesis of representatives of "westernism" that Peter the Great had returned Russia to the bosom of European countries and that it should follow Europe's path in political, economic and cultural development [5].

Slavophilia

31 languages

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From Wikipedia, the free encyclopedia

Slavophilia (Russian: славянофильство) was a movement originating from the 19th century that wanted the Russian Empire to be developed on the basis of values and institutions derived from Russia's early history. Slavophiles opposed the influences of Western Europe in Russia.[1] Depending on the historical context, the opposite of Slavophilia could be seen as Slavophobia (a fear of Slavic culture) or also what some Russian intellectuals (such as Ivan Aksakov) called *zapadnichestvo* (westernism).[2]

History [edit]

Slavophilia, as an intellectual movement, was developed in 19th-century Russia. In a sense, there was not one but many Slavophile movements or many branches of the same movement. Some were left-wing and noted that progressive ideas such as democracy were intrinsic to the Russian experience, as proved by what they considered to be the rough democracy of medieval Novgorod. Some were right-wing and pointed to the centuries-old tradition of the autocratic tsar as being the essence of the Russian nature.[*citation needed*]

The Slavophiles were determined to protect what they believed were unique Russian traditions and culture. In doing so, they rejected individualism. The role of the Russian Orthodox Church was seen by them as more significant than the role of the state. Socialism was opposed by Slavophiles as an alien thought, and Russian mysticism was preferred over "Western rationalism". Rural life was praised by the movement, which opposed industrialization and urban development, and protection of the "mir" was seen as an important measure to prevent the growth of the working class.[3]

The movement originated in Moscow in the 1830s. Drawing on the works of Greek Church Fathers, the philosopher Aleksey Khomyakov (1804–60) and his devoutly Orthodox colleagues elaborated a traditionalistic doctrine that claimed Russia has its own distinct way, which should avoid imitating "Western" institutions. The Russian Slavophiles criticised the modernisation of Peter the Great and Catherine the Great, and some of them even adopted traditional pre-Petrine dress.[*citation needed*]

This article is part of a series on

Conservatism in Russia

Ideologies [hide]

Eurasianism (Duginism) · Monarchism (Tsarism) · National conservatism · Populism · Putinism · Russian nationalism (All-Russian · Christian · Ultra) · **Slavophilia** (*Pochvennichestvo*) · Social conservatism · Traditionalist conservatism · Ultra-conservatism

Principles [show]

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Conservatism portal

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V · T · E

Screenshot of the Wikipedia page “Slavophilism”

The Fourth Reich

“Aryan” idea, the Fourth Reich. In many trends of Slavic neopaganism, Slavs, or Russians, are ascribed historical and cultural or racial superiority over other peoples. This ideology includes Russian messianism where the Russian people are considered the only force capable of confronting universal evil and leading the rest of the world. The “Aryan” idea puts before Russia the task of building an analog of the Fourth Reich, a new

"Aryan" empire on a global scale. The Russian Aryan myth rejects any territorial disputes, as the Russian people are portrayed as inherently indigenous to the entire territory of Eurasia. [12]

The Russian Order newspaper by the Russian National Unity (RNU) organization wrote that Jewish people are under the constellation of Pisces, whereas Russian people are under the constellation of Aquarius, being the bearers of Providence who are destined to defeat universal evil and save humanity (1993).

Alexander Barkashov, the RNU leader, proclaimed the beginning of the Age of Russia, which would first manifest itself in "bringing order" to Russia itself, and then the country would gain world domination. Russians are the God-bearing people, while the Jews are God-fighters, the embodiment of

absolute evil, of the Devil. He claims that Jews organized the genocide of the Russian people after 1917.

"*Russia is reviving today not as a 'common economic space,' but as a metaphysical entity, the manifested stronghold of God in the world for the final battle against absolute evil, the Devil, and his spawn — the chimerical, God-fighting western civilization led by Israel and the United States*." [12, 13]

Alexandr Ivanov-Sukharevsky, leader of the People's National Party, wrote: "*We Russians were the teachers and leaders of all white peoples and civilizations from the very beginning. All white peoples are in kinship with us, and we need to reclaim this primary role of ours, the role of teachers." He called for throwing off the dominion of "god-chosen" financiers and reviving "Great Rus for 3,000 years to come*." [12]

2. Is there a dominant religion in Russia?

Answer: Yes, there is.

The Russian Orthodox Church, abbreviated as ROC, is the most numerous local Orthodox Christian Church in the world and the largest religious organization in Russia. It considers itself the only canonically legitimate and administratively

independent Orthodox Church in the former Soviet Union. It's no secret that ROC has completely monopolized the "religious market" in Russia, having suppressed almost all small religious movements over the last 20 years, many of which have been labeled as extremist and terrorist.

As of early 2019, the Russian Orthodox Church had 309 dioceses with 382 archbishops, 35,677 priests, and 4,837 deacons, 38,649 parishes, 474 male and 498 female monasteries with 5,883 monks and 9,687 nuns respectively (including those in the process of taking vows). [15]

At the same time, there were 18,550 religious organizations registered in Russia and affiliated with the Russian Orthodox Church, including 500 monasteries, active churches, and other prayer facilities. [14]

In conclusion, ROC has totally monopolized the "spiritual salvation market" in Russia and holds absolute power in this realm.

The Bishops' Council of the Russian Orthodox Church (Moscow Patriarchate), chaired by Patriarch Kirill (Vladimir Gundyaev), 2016, Hall of Church Councils, Cathedral of Christ the Savior, Moscow

3. Is there suppression of dissent in Russia?

Suppression of dissent by the Russian Orthodox Church has been effectively carried out by anti-cult activists led by Russia's chief sect-fighter, Alexander Dvorkin. After his return migration from the United States, Dvorkin first created the Center of St. Irenaeus of Lyon under the auspices of ROC in 1993. In 2006, the Russian Association of Centers for the Study of Religions and Sects (RACIRS) was established. RACIRS includes regional public organizations working on the issue of destructive sectarianism (cultism) in post-Soviet countries.

The long-term destructive activities of anti-cult activists led by Alexander Dvorkin and RACIRS are examined in great detail

in The Impact documentary, particularly in its first part.

We recommend watching it!

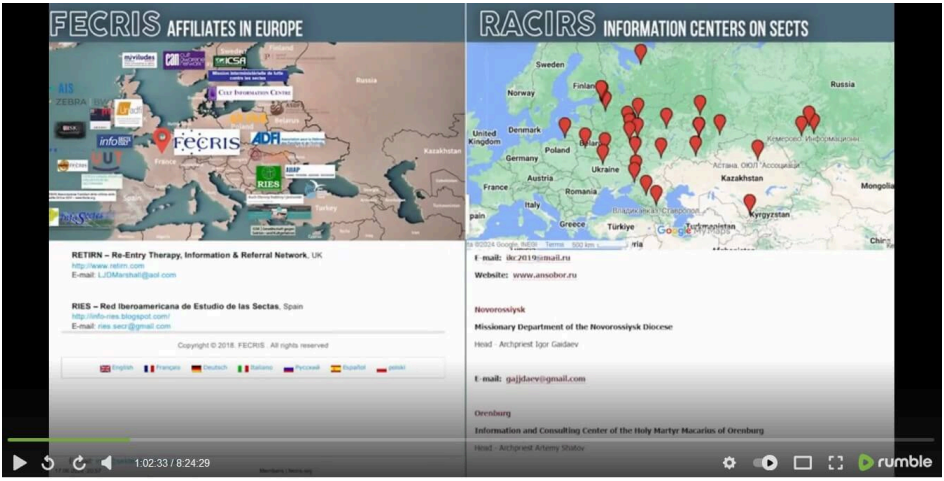
The IMPACT | Groundbreaking Documentary

Footage from The IMPACT documentary

ALEXANDER DVORKIN
Russian ideologist of the modern anti-cult movement, President of the Russian Association of Centers for the Study of Religions and Sects (RACIRS), President of the Center for Religious Studies in the name of Irenaeus of Lyon, Vice-President of FECRIS, Vice-President of the Dialog Center International. He introduced and promoted the concept of "totalitarian sect"
1:15:27 / 8:24:29
rumble

The IMPACT | Groundbreaking Documentary

Footage from The IMPACT documentary, Alexander Dvorkin


FECRIS AFFILIATES IN EUROPE
RACIRS INFORMATION CENTERS ON SECTS
RETIRN – Re-Entry Therapy, Information & Referral Network, UK
RIES – Red Iberoamericana de Estudio de las Sectas, Spain
Novorossiysk
Missionary Department of the Novorossiysk Diocese
Orenburg
Information and Consulting Center of the Holy Martyr Macarius of Orenburg
1:02:33 / 8:24:29
rumble
The IMPACT | Groundbreaking Documentary

Footage from The IMPACT documentary

Alexander Dvorkin's religious intolerance is widely known to the public, human rights advocates, and academic circles. The website of Dvorkin's brainchild, the Center of St. Irenaeus of Lyon [18], contains a list of "undesirable sects (cults)", many of which have been declared extremist organizations and banned in Russia, owing to Dvorkin's efforts. Quite a few members of small religious groups were imprisoned simply for believing in God in ways not prescribed by ROC.

In essence, during the thirty years of Dvorkin's anti-cult activities, the same things happened in Russia as in pre-war Nazi Germany:

- Documents and "blacklists" of sects and cults were compiled (in Germany, this was done by the Apologetic

Center led by Walter Künneth);

- RACIRS strengthened its cooperation with law enforcement agencies (in Germany, the Apologetic Center collaborated with the Gestapo);
- Ideas of anti-cultists influenced the head of the state, Mr. Putin, who adopted their theories of "satanism" and "sectarianism", started accusing the West of those evils, and made them part of his state propaganda apparatus (in Germany, ideas of Luther and Lanz influenced Adolf Hitler's worldview, and after its establishment in 1933, the Gestapo began to adopt practices and exchange documents with Künneth's Apologetic Center, while radical Protestant pastors urged the Gestapo to toughen its methods against Jews and dissenters);
- As a result, undesirable, dissenting and nonconforming individuals and organizations were suppressed and destroyed to form a unified public opinion with the help of the dominant church. Why? **In order to spur the country's population towards war more easily!**

Moreover, Russian anti-cultists worked extensively to exacerbate and destabilize the internal situation in the country, creating an image of a new enemy in public consciousness, embodied by the Ukrainian people. What were the consequences? The onset of war and the beginning of genocide.

We will explore these topics in more detail in our subsequent publications.

4. Is there war propaganda in modern Russia?

A rhetorical question.

Since the beginning of the first armed conflict in Donbas in 2014, the Russian propaganda machine has been ramping up its efforts. Laws became tougher, and missionary activities of small religious groups were banned. This was a preparatory phase where key figures and ideologues of the “Russian world”, such as ROC Patriarch Kirill (Vladimir Gundyaev), Alexander Dugin, Konstantin Malofeev, Vyacheslav Nikonov, Natalya

Narochnitskaya, etc., as well as anti-cult activists from RACIRS, including Alexander Dvorkin, Alexander Novopashin, Roman Silantyev, and many others, played an active role in artificially demonizing Ukrainian citizens. It is worth noting that, according to authoritative sources, although RACIRS is a parachurch entity, it is directly subordinate to the ROC Patriarchate.

Mariupol, Ukraine, after the siege

Ruins of the city of Bakhmut, Ukraine

After the armed invasion of Ukraine in February 2022, mass media including TV and radio channels, literature, pop culture, cinema, and all pro-government online resources fully ramped up their efforts to justify and support the idea that “the war is necessary.” “The war was inevitable!” After all, it’s not even a war, but merely a “special military operation” (SMO) aimed at denazification and demilitarization of the “unruly” neighbor — the people of Ukraine.

However, over time, this rhetoric expanded its geographical scope, revealing the true enemy of the Russian world — the democratic Western civilization.

Ukrainian cities Bakhmut and Irpin. Devastation after bombing.

Ukrainian cities Bakhmut and Irpin. Devastation after bombing.

Ukrainian cities Bakhmut and Irpin. Devastation after bombing.

Two and a half years of war have passed with hundreds of thousands of people dead, millions of destinies destroyed, and dozens of cities and villages wiped off the face of the earth. Yet, few people still understand the goals and objectives of the so-called “special military operation.” Perhaps because, when viewed soberly, these goals seem absurd and unbelievable.

Today, a Russian citizen who disagrees with the government’s decision to wage war faces severe moral and physical hardships. For openly opposing the war, one might receive a prison sentence or be labeled a “foreign agent”, a status

remarkably similar in substance to the “yellow star” forced upon Jews in Nazi ghettos. This degrading status, sanctioned at the legislative level, psychologically oppresses any dissenters and often forces them out of the country.

Meanwhile, the most powerful ideological indoctrination today comes from the religious organization ROC, eerily reminiscent of Nazi Germany almost a century ago. When the main Russian church forbids prayers for peace and instead mandates prayers “for victory in the war,” and the voices of protesters are utterly silent, it speaks volumes. It indicates that dictatorship is practically in place.

Who needs a Holy War?

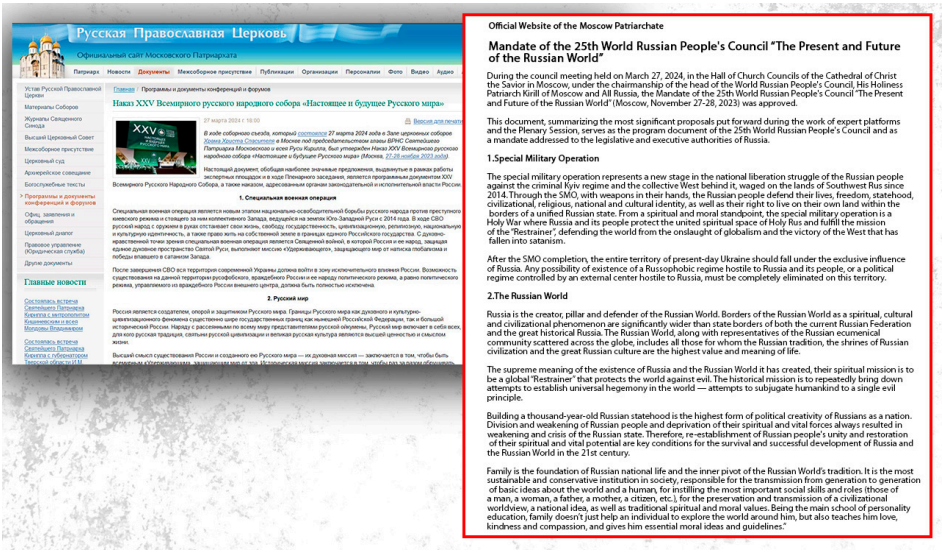
After two years of hostilities, on March 27, 2024, the official website of the Russian Orthodox Church published a Mandate of the 25th World Russian People’s Council “The Present and Future of the Russian World.” It specifically includes the following lines:

“1. Special Military Operation

The special military operation represents a new stage in the national liberation struggle of the Russian people against the criminal Kyiv regime and the collective West behind it, waged

on the lands of Southwest Rus since 2014. Through the SMO, with weapons in their hands, the Russian people defend their lives, freedom, statehood, civilizational, religious, national and cultural identity, as well as their right to live on their own land within the borders of a unified Russian state. ***From a spiritual and moral standpoint, the special military operation is a Holy War*** *where Russia and its people protect the united spiritual space of Holy Rus and fulfill the mission of the "Restrainer", defending the world from the onslaught of globalism and the victory of the West that has fallen into satanism.*

After the SMO completion, the entire territory of present-day Ukraine should fall under the exclusive influence of Russia. Any possibility of existence of a Russophobic regime hostile to Russia and its people, or a political regime controlled by an external center hostile to Russia, must be completely eliminated on this territory." [17]


Русская Православная Церковь
Официальный сайт Московского Патриархата
Official Website of the Moscow Patriarchate
Mandate of the 25th World Russian People's Council "The Present and Future of the Russian World"
During the council meeting held on March 27, 2024, in the Hall of Church Councils of the Cathedral of Christ the Savior in Moscow, under the chairmanship of the head of the World Russian People's Council, His Holiness Patriarch Kirill of Moscow and All Russia, the Mandate of the 25th World Russian People's Council "The Present and Future of the Russian World" (Moscow, November 27-28, 2023) was approved.
This document, summarizing the most significant proposals put forward during the work of expert platforms and the Plenary Session, serves as the program document of the 25th World Russian People's Council and as a mandate addressed to the legislative and executive authorities of Russia.
1.Special Military Operation
The special military operation represents a new stage in the national liberation struggle of the Russian people against the criminal Kyiv regime and the collective West behind it, waged on the lands of Southwest Rus since 2014. Through the SMO, with weapons in their hands, the Russian people defend their lives, freedom, statehood, civilizational, religious, national and cultural identity, as well as their right to live on their own land within the borders of a unified Russian state. From a spiritual and moral standpoint, the special military operation is a Holy War where Russia and its people protect the united spiritual space of Holy Rus and fulfill the mission of the "Restrainer", defending the world from the onslaught of globalism and the victory of the West that has fallen into satanism.
After the SMO completion, the entire territory of present-day Ukraine should fall under the exclusive influence of Russia. Any possibility of existence of a Russophobic regime hostile to Russia and its people, or a political regime controlled by an external center hostile to Russia, must be completely eliminated on this territory.
2.The Russian World
Russia is the creator, pillar and defender of the Russian World. Borders of the Russian World as a spiritual, cultural and civilizational phenomenon are significantly wider than state borders of both the current Russian Federation and the great historical Russia. The Russian World, along with representatives of the Russian ecumenical community scattered across the globe, includes all those for whom the Russian tradition, the shrines of Russian civilization and the great Russian culture are the highest value and meaning of life.
The supreme meaning of the existence of Russia and the Russian World it has created, their spiritual mission is to be a global "Restrainer" that protects the world against evil. The historical mission is to repeatedly bring down attempts to establish universal hegemony in the world — attempts to subjugate humankind to a single evil principle.
Building a thousand-year-old Russian statehood is the highest form of political creativity of Russians as a nation. Division and weakening of Russian people and deprivation of their spiritual and vital forces always resulted in weakening and crisis of the Russian state. Therefore, re-establishment of Russian people's unity and restoration of their spiritual and vital potential are key conditions for the survival and successful development of Russia and the Russian World in the 21st century.
Family is the foundation of Russian national life and the inner pivot of the Russian World's tradition. It is the most sustainable and conservative institution in society, responsible for the transmission from generation to generation of basic ideas about the world and a human, for instilling the most important social skills and roles (those of a man, a woman, a father, a mother, a citizen, etc.), for the preservation and transmission of a civilizational worldview, a national idea, as well as traditional spiritual and moral values. Being the main school of personality education, family doesn't just help an individual to explore the world around him, but also teaches him love, kindness and compassion, and gives him essential moral ideas and guidelines."

Screenshot from the Moscow Patriarchate official website. Mandate of the 25th World Russian People's Council "The Present and Future of the Russian World". March 27, 2024

ROC Patriarch Kirill (Vladimir Gundyaev)

Moreover, this extensive document dated March 27, 2024, is prefaced with the following lines:

"*This document, summarizing the most significant proposals put forward during the work of expert platforms and the Plenary Session, serves as the program document of the 25th World Russian People's Council and as a* ***mandate addressed to the legislative and executive authorities of Russia***."

The word "mandate" has several meanings:

– an authoritative directive or command,

– a document containing an assignment from a higher authority to a lower one.

Or did they mean something else?

If we try to evaluate the above, firstly, the document content fundamentally contradicts the teachings of the Gospel, the Christian worldview, and Orthodox theology, serving as a banal justification for anti-Gospel ideas of violence, xenophobia, and genocide. Secondly, the commanding tone of WRPC's "mandate" leads to a blatant misunderstanding: "who is the master of the house?"

Unfortunately, it must be acknowledged that Orthodox Christianity in Russia today is repeating the history of Protestantism in Nazi Germany, and people need to understand this.

Finally, does Mr. Putin, who issued an order to start the armed invasion, realize that he had fallen victim to hidden manipulations? Who needs this “holy” war, and where will it lead? In any war, it is always ordinary people who suffer.

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Alexander Dvorkin anti-cultism Fourth Reich Holy War RACIRS Russia Russian Orthodox Church Vladimir Gundyaev

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